Regd. No. L 7676

The TAHRIK-I-Jadid

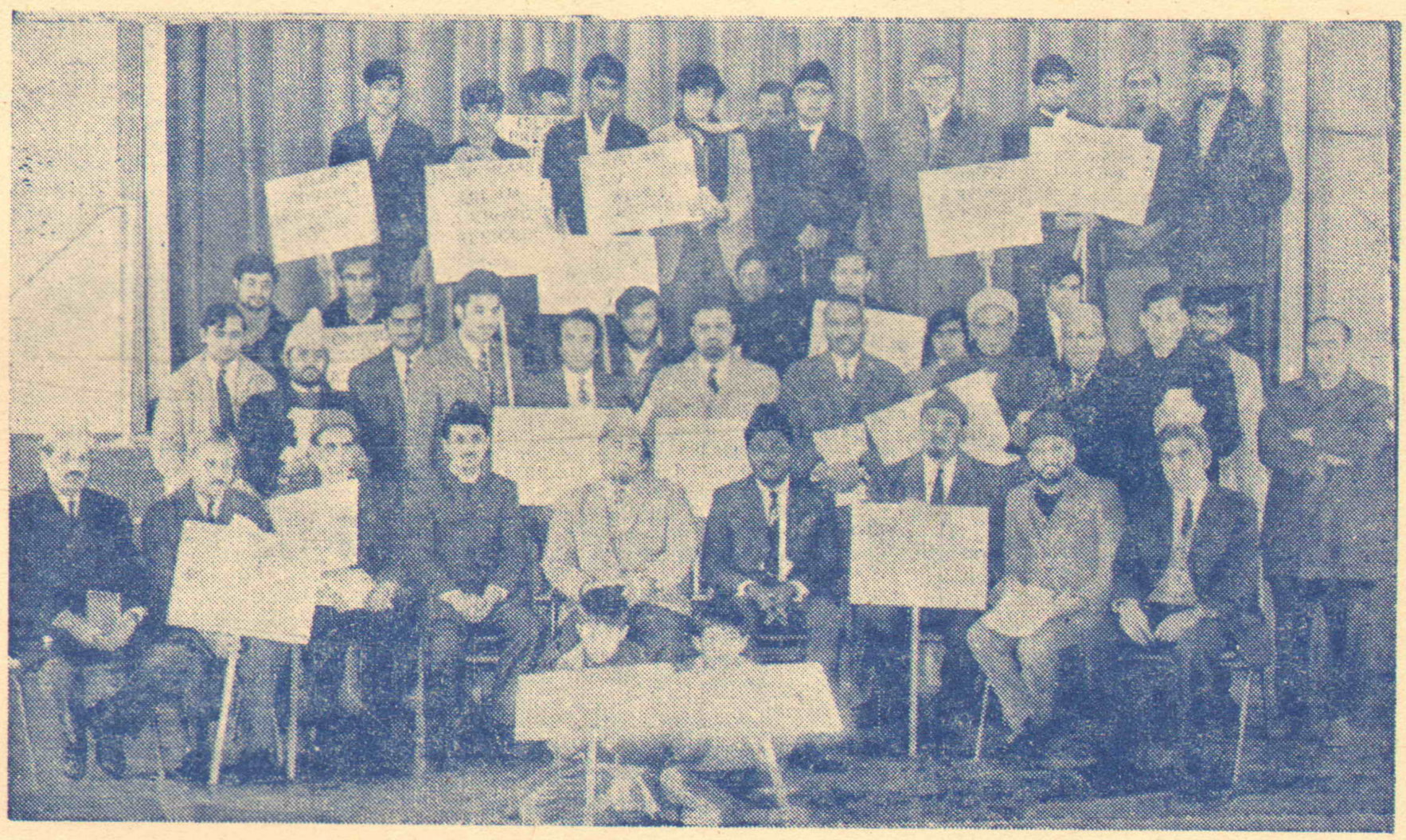
Shahadat 1352 H.S.

April 1973 C.E.

Digitized by Khilafat Library Rabwah

Before going out for preaching, Mr. B. A. Rafiq, Imam of the London Mosque, addressed the members of the Jamaat and then all of them posed for a group photograph.

On the right is Maulvi A. R. Rashid on his left, Maulvi Abdul Wahab Adam.

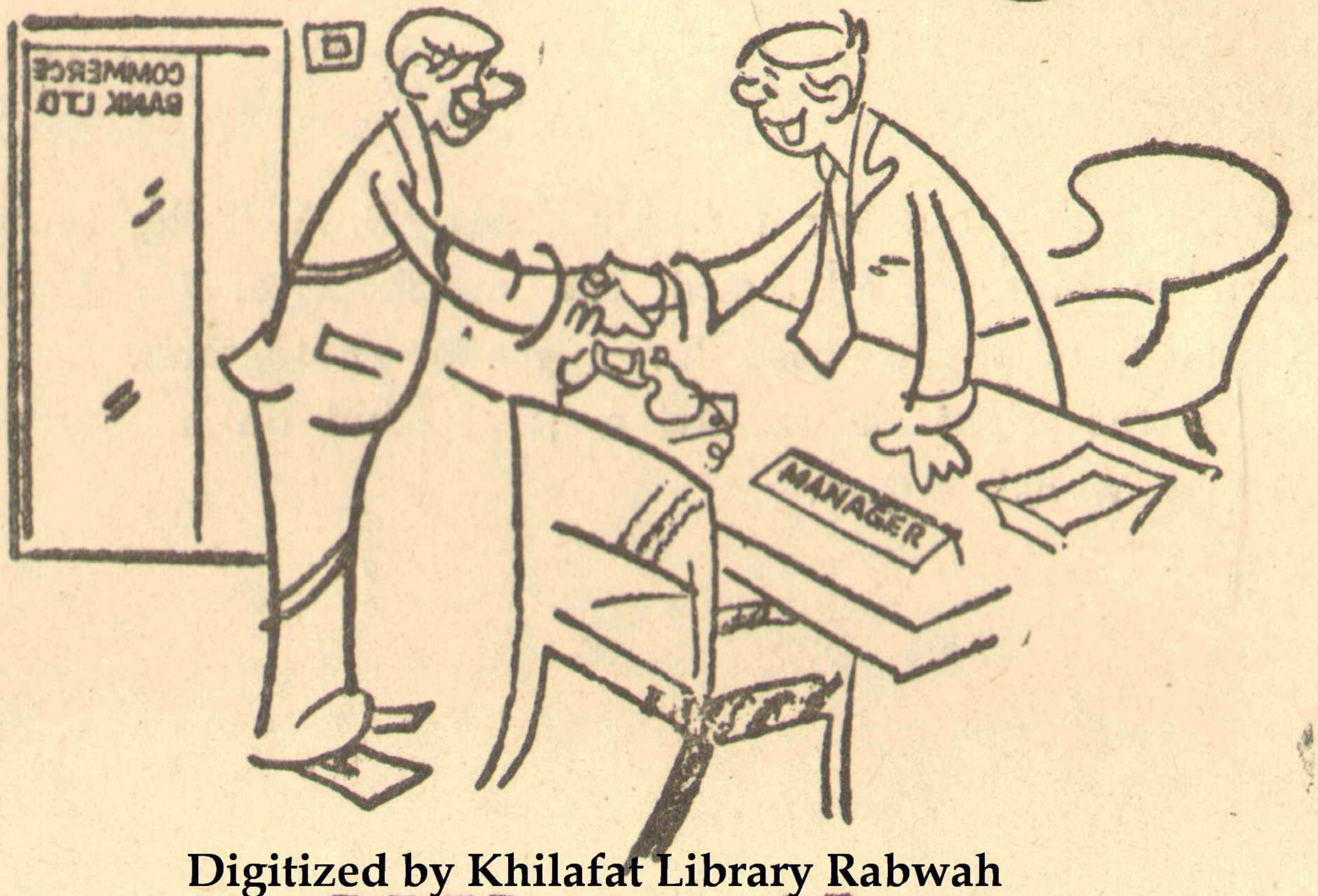


انگلستان میں ۱۹۷۲ء کے دوسرے یوم تبلیغ کے موقعہ پر مکرم بشیر احمد خان صاحب رفیق امام مسجد کے ساتھ احباب نے تبلیغ پر جانے سے قبل تصویر کھینچوائی۔ خانصاحب کے دائیں اور بائیں مکرم مولوی عطاءالمجیب صاحب اور مکرم عبدالوہاب آدم صاحب ہیں۔

EDITOR :

Naseem Saifi

Isn't it a nice feeling



Digitized by Khilafat Library Rabwah

When the bank manager recognises you?

People get that relaxed feeling of importance when they walk into our bank. Because our bank managers make an earnest effort to know every client personally. So come to Commerce Bank with that important feeling.

COMMERCE BANK LTD.

A successful bank for successful people

بسم اللہ الرحمن الرحیم — نحمدہ و نصلی علی رسولہ الکریم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. IX — No. 4

APRIL 1973

Editor

NASEEM SAIFI

Dedication of Life

Digitized by Khilafat Library Rabwah

The Promised Messiah, peace be on him, says:

Real dedication for the sake of God means that all the parts of body should obey the commands of God so meticulously as if they are the instruments in the hands of God through which He manifests His actions. Or, they should become like a clear mirror in which are reflected all the wills of God in their perfect form. When somebody reaches this stage of dedication—and he dyes himself in the colour of Allah—then it can truly be said about the parts of the body that they are God's i. e. the eyes are the eyes of God and the tongue is the tongue of God and the hands are the hands of God and the ears are the ears of God and the feet are the feet of God. It is because all those parts of the body act in complete conformity with the will and detemination of God and therefore they deserve to be called the image of Ged. Just as the parts of a body are under the complete control of the man so also the man himself becomes such that he is under the complete control of God and keeps himself in full uniformity with the will of the Almighty and he likes the Grandeur, the Oneness, the Ownership and God's being worthy of worship, and His will, as God Himself loves them. It is this spirit of service, love obedience and sincerity that is really and truly called Islam and this stage can be obtained after annihilating oneself and doing away with all the desires and wishes.

(Ainai Kamalat-i-Islam p. 62)

Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

Idul Azhiya

Addressing the Jamaat on the occasion of the Idul Azhiya in 1967 (27th of Tabligh/February) Hazrat Khalifatul Masih III told them that this occasion reminded them of three great sacrifices. One, the sacrifice made by Hazrat Abraham, two, the sacrifice made by Hazrat Abraham and Hazrat Ishmael jointly and three, the saerifice made by the Holy Prophet Mohammad, peace and blessings of God be upon him. He further said that "these sacrifices teach us the lesson that if sacrifices are made with patience and steadfastness and if the hardships are borne with a cheerful mind, they become a source of satisfaction and they give us the coolness of contentment and pleasantness."

He recited the verses 163, 164 of Sura Anaam

قل ان صلاتی و نسکی و محیای و مماتی
لله رب العالمین . لا شریك لـه و بذالك
امرت و انا اول المسلمین

(انعام ۱۶۳-۱۶۴)

(translation: Say my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first of those who submit.) and said "Today is the Id of sacrifices and on this occasion perhaps hundreds of thousands or even tens of millions of animals are slaughtered in the name of Allah the Almighty. If we think that by sacrificing the goats, the sheep, the ewes, the cows or the camels, we have performed our duty, then we are really the losers, for, God says:

لن ینال الله لحومها (الحج ۳۸)

Digitized by Khilafat Library Rabwah

(translation: their flesh reaches not Allah)

God is self-sufficient and does not stand in need of anything at all. God does not need flesh, which is for eating, which is connected with the taste of the tongue, with which is linked the danger that if tho body does not get food, it will become weak; how can the everlasting and all powerful God need such a thing. The sacrifices that are made on this occasion are to commemorate something and they are a symbol.

Whenwe ponder over the Holy Quran we find three examples of sacrifice. The first of them is the example of the sacrifice made by Hazrat Abraham. As it has always been the practice of the prophets, when Hazrat Abraham told his people that they should abandon their idols and believe and have firm faith in Allah, the one and the unique, they got annoyed with him and felt that he was interfering in the religion of their forefathers and telling them that their beliefs were wrong. They wanted to do something about it and it struck them that they could help their idols by putting Hazrat Abraham in the fire. The Holy Quran mentions their views in the words

حرقوه وانصروا الهتکم (الانبیاء ۶۹)

(translation: Burn him and help your gods) i.e. you should burn Hazrat Abraham in the fire and thus help your gods. This kind of views about the

one who is to be worshipped, in connection with their help, prevail among the people who do not know the real and true God Almighty. The Holy Quran also mentions helping Allah but all the scholars of the Muslim Umma are unanimous on the point that helping Allah really means helping the people, showing sympathy towards them. Human beings should prove themselves useful to other human beings. This is what really means by helping Allah. On the other hand, the people of Hazrat Abraham were of the opinion that they should burn Hazrat Abraham in order to help their idols (gods). Hazrat Abraham bore this—and other hardships—with pleasure and in order to please his God ; while going through these hardships he was cool and calm and cheerful and he was full of certainty that whoever has God on his side is always successful.

When the enemies of Hazrat Abraham put him in the fire, God said to the fire

Digitized by Khilafat Library Rabwah

بردا و سلاما (الانبياء ٧٠)

(be thou cold and a means of safety)

That is, this fire will not be the cause of infuriating Hazrat Abraham, rather it will give him pleasure and coolness of satisfaction. The miracle of *Barda'n* was connected with feelings while the miracle of *Salaman* was connected with physical safety.

The Promised Messiah, peace be on him, says that the Godly people pass through trials and tribulations only in the eyes of others, otherwise if you ask them (the Godly people) they will tell you that these trials and tribulations are a source of pleasure.

Through this example of Hazrat Abraham, God has told us that those who really and truly worship God and know Him well through His Grandeur, Bounty, Oneness, Mercy and Kindness manifested in various ways, do not take the troubles as troubles nor do they feel the fire, rather they take the fire as the slave of their slaves. They take the hardships as something that brings pleasure for them. God said to Abraham that through him He will prove to the world that whoever has God on his side can never be destroyed. The Satan can do no harm to him.

Thus it can be said that one of the sacrifices the spirit of which reached the heights of the skies and which was accepted by God was that of Hazrat Abraham and the Holy Quran tells us through this sacrifice that the sacrifices which are accepted by God and which are made to live are very much liked by God and God as a result of all this shows two miracles. One : the hardships of this world are cooled down and they become a source of pleasure and happiness, two : that the whole world makes all the necessary preparations for opposing the Godly persons and the angels cry out that these are the people upon whom descends the safety that God grants them.

The second sacrifice that has been placed before us as an example is that of Hazrat Abraham and Hazrat Ismael jointly. A vision was shown that God wanted to test him (Hazrat Abraham) whether the next generation had been brought up in such a way that sacrifice should produce happiness in their hearts. According to some people Hazrat Abraham got himself prepared to put the vision into action literally while others say that he acted upon the spirit of the vision. Whatever the case, it was a death in the way of God and it was 'slaughtering the son' for the sake of God. God found Abraham faithful and told him that he had done his job and therefore he was going to be the recipient of His

Mercy. Hazrat Ismael had also to play a part in it. He was not to be slaughtered without his will. So, when he expressed his willingless for the fulfilment of the vision he also did what was expected of him. His words

افعل ما تؤمر (الصفت ۱۰۳)

(do as you have been commanded) are recorded in the Holy Quran. Also he added

Digitized by Khilafat Library Rabwah

ستجدنی ان شاء الله من الصابرین

(الصفت ۱۰۳)

(you will, with the grace of God, find me one of those who are patient) This then was the seed sown for a much bigger sacrifice that was to be made later on in the valley of Mecca.

The third sacrifice—in this chain of sacrifices—is the sacrifice of the Holy Prophet Mohammad, peace and blessings of God be upon him. It is true that when the Holy Prophet, peace and blessings of God be upon him, was raised as a Prophet, Mecca was inhabited by the people; there were houses there and the people did live in them. But the fact is that there was no 'human' inhabitation at Mecca, for, the people living there were not human beings in the real and true sense of the word. No such human being was there who had relationship with God, as the human beings should have, to call themselves worthy of the name. The valley of Mecca was like a jungle; it had no spiritual inhabitation, whatsoever. When Hazrat Ishmael was made to live there, it was quite possible that a caravan should have come there to provide him with food and water but the situation was very different in the days of the Holy Prophet. Those who lived there were bent upon stopping the food and drink reaching the Holy Prophet instead of providing it for him. The Holy Prophet found them in this spiritual degradation He thought over their pitiable condition. And he, under the will of God, started to preach to them secretly. He contacted his friends and relatives and told them that it was not good to worship the idols. He invited them to the worship of One God. He continued doing so for no less than three years which comes to 18 to 20 percent of the whole period that he spent at Mecca. Only a few joined him; in fact they were so few that they could be counted on the tips of fingers. I am not trying to bring out the point that this was the time for secret peaching; what I am really trying to tell you is that the inhabitants of Mecca were so cruel that the Holy Prophet felt that if he started preaching openly, they would try all they could to make Islam extinct from the world and the lives of the few who were with him (the Holy Prophet) and who had received special training would be in danger.

After the first three years, preaching was done openly and opposition also became very severe. And this was the third example of the sacrifice—and the most perfect example. In the first place the example of the Holy Prophet, peace and blessings of God be upon him, was most perfect and those who were brought up by him under his spiritual influence they also showed a perfect example. This, in fact, we can understand by looking at the hardships that the companions of the Holy Prophet had to undergo. The life the Companions lived is a living proof of the excellence of the way they were brought up by the Holy Prophet.

After a severe opposition of three years when the enemies felt that they had no chance of success, they thought of another plan; they now wanted

the Holy Prophet and his companions to go without food. In the case of Hazrat Ishmael, there were ways and means—and opportunities—of getting food. But in the case of the Holy Prophet and his companions, there was no way they coula get provisions. A certain companion of the Holy Prophet later on reported that one day his foot touched something which he felt soft and ate it but he never knew what it was (i.e. it is quite possible that that thing was not good for eating.) Another Companion reports that one day he got hold of a dried leather. He picked it up, washed it and boiled it and when it was soft enough to be eaten, he used it as his food for many days. This was the situation through which they were passing during that period ; it was not just for a few days that they had to undergo this hardship ; the duration of this period was no less than three years. Despite all this, not a single companion left the Holy Prophet, rather it made all of them stronger in faith.

The Holy Prophet, peace and blessings of God be upon him, went to Taif to preach the message of Islam. There the people proved to be very inimical ; they told the vagabonds and the children to pelt stones on him. When the Holy Prophet was returning from there, for almost an hour (may be more than that) the people continued torturing him ; he was bleeding at that time. What a great sacrifice it was that the Holy Prophet, peace and blessings of God be upon him, made for the establishment of truth in the world. At this juncture God said to the angels "It is this person whom I wanted to create and for whose sake I created man on the earth. At the beginning of creation you said to me, 'O God are you going to create the kind of people who will shed blood in the earth and cause disturbance.' Then I said to you that you do not know what I know. Come along, let me tell you what I had in my mind at lhat time. You thought the man I was going to create was to be troublesome and would shed blood. But the man I wanted to create — here he is, and you should go and test him. Is he the one who wishes to shed blood? Is he the one who likes disturbance? Then God told an angel to go to the Holy Prophet and ask him if he would like the hills to be lifted and thrown on those who had troubled him so much and who had abused him to their heart's fill. Then the Object of the Creation (the Holy Prophet) replied that the angel should not do anything of the sort for he hoped that it will be people from among these very enemies who will believe in him and who will eventually recognise their Lord and worship Him. Thus. the Holy Prophet, peace and blessings of God be upon him, taught a lesson to the angels as he also taught us a lesson and gave us an example to be followed.

In fact the example of the Holy Prophet teaches us two things: you should bear the hardships as I have done and that you should continue bringing up the coming generations in such a way that they may also prize the example of the Holy Prophet and they may seek the pleasure of God, without caring for the hardships that come in their way even if it be that they are stoned.

This is the example that the Holy Prophet has placed before the world. It surprised everybody and people appreciated it but the pity of it is that people hasten to follow the example of those vagabonds who opposed the Holy Prophet and abused him and stoned him but they do not follow the example of the Holy

(Continued on page 10)

Digitized by Khilafat Library Rabwah

Notes & Comments

The Holy Quran

ان الذين كفروا و يصدون عن سبيل
الله و المسجد الحرام الذى جعلنه للناس
سواء العاكف فيه و الباد ، و من
يرد فيه بالحاد بظلم نذقه من عذاب اليم
(الحج ٢٦)

Translation :

As to those who disbelive, and hinder men from the way of Allah, and from the Sacred Mosque, which We have appointed equally for all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein from the right path—We shall cause them to taste of a grievous punishment. (Hajj, 26).

God says that those who will cut themselves off from the Ka'aba and will stand in the way of the people who would like to go there they will be deprived of advocating for equality and they will also be chastised in the Hereafter.

In سواء العاكف فيه والباد that equality has been mentioned which God had in mind to establish through erection of Ka'aba (the House of Allah) and He tells us that this Mosque is not meant for any particular person, rather it is for the whole humanity. There is no distinction of the poor and the rich and the eastern and the western, in this Mosque. Its doors are always open to every-body. They are open for the one who sits down to worship God and for him also who ordinarily lives in the jungles. The history tells us that a Christian tribe came to the Holy Prophet, peace and blessings of God be upon him, for discussion on religious topics ; this group of the people included some Padres of high ranks. The discussions started in the Mosque and it so happened that the discussions were prolonged. It appears that the day was a Sunday which is the day of the worship for the Christians. When it was time for them to pray, one of the Padres asked the Holy Prophet to be allowed to go out and offer their religious service. The Holy Prophet, peace and blessings of God be upon him, said, "There is no need for you to go out of the Mosque. You can offer your prayers here (inside the Mosque). After all our Mosque is also meant for worshipping God.

Digitized by Khilafat Library Rabwah

The Christians offered their prayers inside the Mosque. And this historical fact proves that the doors of the mosque accroding to Islam are open for people of every denomination and they can conduct their religious services in it.

There is another thing Islam does in order to establish euqality of man to man. And that is that the Imamate (the leadership in the prayer) has not been specifically given to any one family or any one people. So far as Christians are concerned, it is only the Padre (who has been appointed for the purpose) who can conduct the service. Among the Sikhs it is the Granthi only who leads the reading of the Granth. Islam does not believe in the Padres and Pandits. It regards

every pious person as the representative of God and every righteous person has the right to lead the congregational prayer. The poor and the rich stand side by side in the Mosque. Likewise do the Judge and the criminal and a General and a soldier. No body can tell the other to leave the place for him. In the churches of the British people the seats are reserved for the Lords and others of high families. No such distinction is to be found among the Muslims, for, everybody is euqal in the mosque.

(Tafsir-i-Kabir by Hazrat Muslih Mauood, may God be pleased with him.)

Hadith

قال رسول الله صلى الله عليه وسلم الا انبئكم باكبر الكبائر ثلثا قلنا بلى يا رسول الله قال الاشراك بالله و عقوق الوالدين و كان متكئا فجلس فقال الا و قول الزور و شهادة الزور فما زال يكررها حتى قلنا ليته سكت

The Holy Prophet, peace and blessings of God be upon him said : "Should I not tell you what the big sins are."

He said this thing three times.

We said, "Do tell us, O Messenger of God."

He said, "To associate others with God ; to be disobedient to parents," He was reclining and then he got up and sat down and said, "Beware, do not tell a lie and do not bear a false witness." He continued repeating it till we wished that he became silent.

Whereas the Hadith tells us what the big sins are, it definitely lays great stress on avoiding falsehood and bearing false witness. In fact there are a lot of troubles into which falsehood puts the individuals as well as the society as a whole.

Most of the troubles cannot be settled simply because of false witnesses : more often than not a false witness causes the judgement to be tilted to the wrong side. After all those who are expected to settle disputes have to depend on witnesses and if the witnesses are false how can the judge arrive at the right conclusion.

Holy Quran for Hotels

Digitized by Khilafat Library Rabwah

Ahmadiyya Jamaat donate copies of Quran to Baguada Lake Hotel

(*Kano State Bulletin*)

Kano February 18 : In their effort to make the Holy Quran accessible to the general public, top government functionaries and touring business executives who may not always have the chance to study it at will, the Ahmadiyya Jamaat in Nigeria have presented 112 copies of the Holy Book to the Bagauda Lake Hotel.

Making the presentation to the Chairman of Baguada Lake Hotel Management Committee and the Kano State Commissioner of Finance, Alhaj S. A. Tanko Yakasai, in the latter's office last Wednesday, the Missionary in-charge of the Ahmadiyya Movement in Nigeria, Mr. Maulvi Mohammad Ajmal Shahid, said it was in the current programme of the movement to disseminate the true teachings of Islam through the propagation of the

(*Continued on page 10*)

LONDON DIARY

Dear Maulana Saifi,

Wa-alaikum salaam w.w.
Thank you most sincerely for your very kind letter. I was extremely glad to receive it. By the grace of Allah, I am quite O. K.

Digitized by Khilafat Library Rabwah

I mnst say that I felt greatly honoured and flattered to be asked by you to send articles to be published in your esteemed "Tahrik-i-Jadid." The attached is "London Diary" which may be of some interest to your readers. If after going through it, you decide that it is worth printing, you may kindly get it printed. Thank you once agin. Wishing you, Maulvi B. *A. Bashir and all my well-wishers in Rabwah a Very Happy Eid. Wassalaam.*

Yours sincerely.
(A. WAHAB ADAM)

A delegation of the Ahmadiyya Movement consisting of Mr. B. A. Rafiq, Imam of the London Mosque, and Messrs. A. M. Rashed and A. Wahab Adam, Deputy Imams, have called on a number of for ign envoys in London, and presented them with copies of English translation of the Holy Quran, and other literature on Islam.

Sierra Leon :

While presenting the books which included "Africa Speaks", the Imam took the opportunity to inform H. E. the High Commissioner, of the Khalifatul-Masih's successful tour of a number of West African countries, and of the achievements of the Nusrat Jahan Scheme which was initiated by the Head of Ahmadiyya Movement as the Movement's contribution towards the educational and medical programme of the countries concerned. The High Commissioner said that, from reports reaching him from his country, he had no doubt that the scheme was rendering an appreciable service to the people of his country, and wished the Movement further successes in its endeavours. Finally, the envoy expressed profound gratitude to the delegation and accepted the Imam's invitation to visit the London Mosqu at a later date.

Morocco :

After presenting the Holy Quran and other Islamic literature to the Envoy, the Imam told him briefly the spiritual battle the Movement was waging all over the world to further the cause of Islam. The Envoy showed great aprpeciation, and

raid rich tribute to Sir Mohammad Zafrullah Khan for his courageous struggle at the U N.O. for the independence of Morocco. He thanked the delegation and expressed the hope to visit the Mosque at a date to be decided later.

Tanzania :

Though a Christian, the High Commissioner was not surprised to learn from the Imam of the activities of the Ahmadiyya Movement in different parts of the world. He said he had known the late Sheikh Kaluta Am i Abedi, a devoted member of the Ahmadiyya Movement, and who until his death, had served his country as a Mayor and Cabinet Minister. His Excellency described the late Sheikh as "very fine, brilliant and an extremely active man."

As the Imam helped the envoy to read an Arabic verse from the Holy Quran, the High Commissioner remarked that Islam's teachings took into consideration local conditions and exigencies of time. He said that Islam exhibited realism and sanity by permitting polygamy under certain conditions, and added that unlike other religions which condemned polygamy and yet connived at the keeping of unlimited number of mistresses, Islam faced the hard facts of life. During the discussion the Imam explained that God had taken upon himself the guidance of man by constantly raising His Messengars in different parts of the world. In reply to a question, the Imam observed that the claim of Bahaullah to divinity was preposterous and unacceptable to us.

The Imam finally invited the High Commissioner to visit the London Mosque which invitation he readily accepted.

Algeria :

Liks the Envoy of Morocco, the Algerian Ambassador was full of praise for Sir Mohammad Zafrullah Khan, a prominent member of the Movement, for his contribution at the U.N.O. towards the political emancipation of Algeria. The Ambassador said that he had learnt of the Ahmadiyya Movement during his sojourn in Indonesia where he said the Movement was "very strong".. He thanked the delegation for the Islamic literature presented to him and expressed the hope to visit the Mosque at a later date.

Germany :

Digitized by Khilafat Library Rabwah

The Ambassador who seemed to know the salient features of the Ahmadiyya Movement, showed much appreciation for the Holy Quran, and said that he thought the most important teaching of Islam was "Laa ilaaha illallaaho Mohammadur Rasulullah." The Imam told the Envoy of our Missions in Germany and of the translation by the Movement of the Holy Quran into German. He accepted an invitation to visit the Mosque, and reciprocated the gifts by presenting to the Imam, a huge religious book written by a German.

Ivory Coast :

While receiving the Holy Quran, and other Islamic literature, most of which were in French, the Ambassador said that though he was a Christian, he had always maintained that other religions too had a lot to offer the world morally, and spiritualy. He was therefore grateful to the delegation, he said, for its kind gesture. The Imam took the opportunity to inform the Envoy of Hazrat Khalifa-tul-Masih's historic visit to the Ivory Coast, and

the plans the Mission had to open Secondary Schools and Medical Centres in his country. The Envoy was appreciative of all these gestures of brotherly feeling and expressed the hope to visit the London Mosque some time.

Malaysia :

After receiving the Holy Quran and other books on Islam, the Ambassador remarked that his country was a mullti-racial and multi-religious society in which people of different races and religions were free to practise their respective religions in perfect freedom. He said that the people of Malaysia were so democratic that even their King could enjoy his lofty position only through the ballot box. He thanked the delegation and said that he looked forward to visiting the London Mosque after his return from Mecca where he intended to perform Haj this year.

Digitized by Khilafat Library Rabwah

Study Circle Meetings

Meetings were convened under the auspices of the *Study Circle* of the Mosque at which lectures were delivered on different aspects of religion. Topics discussed were "Compilation of the Holy Quran", "Jesus in the Bible", and "Principles of Preaching according to the Holy Quran and Hadith".

The meetings which were chaired by Mr. A. M. Rashed, Deputy Imam, were addressed by Mr. B. A. Rafiq, Imam of the London Mosque, Rev. Sargeant, and Mr. A Wahab Adam, respectively.

★ ★ ★

(Continued from page 5)

Prophet, peace and blessings of God be upon him.

May God open their eyes and may they be enabled to understand the true spirit of sacrifice and may God enable the whole world to follow in the footsteps of the Holy Prophet and thus become the loved ones of God and may they offer such sacrifices as can change the situation into *Burdan wa Salaman* i.e they should not mind the hardships, trials and tribulations which they have to confront. May the whole world come under the cool shade of the canopy of the Holy Prophet, peace and blessings of God be upon him. Amen.

(Continued from page 7)

Holy Quran. A start has already been made in this direction, he said, by the recent donation of the copies of the Book to the Federal Palace Hotel, Lagos the Premier Hotel, Ibadan and Wednesday's presentation to the Bagauda Lake Hotel.

The Missionary added that copies of the Bible have for long been a feature of top-class hotel rooms in this country, Europe and other parts of the world. It is therefore the objective of his movement to place the Holy Quran side by side with the Bible so that Muslim lodgers and other lodgers interested could have it near at hand to study.

Mr. Maulvi Mohammad Ajmal Shahid disclosed that this exercise would continue until all reputable hotels in the country as well as schools and libraries were supplied with sufficient copies of the Book.

Receiving the donation, Alhaj Tanko Yakasai said that the fact that the Bible has for long been lying in reputable hotels makes it logical for the Quran to be placed by its side.

The Commissioner told the Missionary that he considered it privilege to receive the donation on behalf of the hotel.

Preaching Day in Great Britain

A. M. Rashed, Deputy Imam, London Mosque.

IT was on 3rd of December that all Ahmadis throughout Great Britain celebrated 2nd Preaching Day of 1972. The purpose of this sort of celebration is quite obvious. It is aimed at a mass contact with non-Muslims and to let them know the real message of Islam. It also promotes inborn spirit of preaching in the hearts of the participants. The London Mission has been arranging Preaching Day for the last several years and they have always proved to be a great success.

Digitized by Khilafat Library Rabwah

The first Preaching Day of 1972 was celebrated on 18th June. Inspired by the successful experience on that day, the second Preaching Day of the year was fixed for 3rd December 1972. Preparations started well in advance and a special leaflet "What is Islam" was printed in great number to be distributed on this occasion. This leaflet and several other books were sent by post to all the Presidents of Ahmadiyya Communities in Great Britain. Members of Jamaat were also informed individually through " Akhbar-i-Ahmadiyya ", a monthly Urdu publication of the London Mosque.

In London, members of the Community assembled in Mahmood Hall. They were arranged in twelve groups, each headead by a group leader. Each group was allotted a specific area in London. They were given literature and placards bearing different slogans like Islam is a living religion, Islam means peace, and the Promised Messiah has come. etc. When all the preparations were completed, Mr. B.A. Rafiq, Imam of the London Mosque, addressed the audience. He elaborated the importance of preaching and finally led a silent prayer for the success of the day.

After the prayer, groups spread in different parts of London allocated to them by the management. They displayed the placard and distributed the leaflets very carefully. On several occasions they were asked questions to which they replied. This campaign of preaching continued till late in the evening. I went to Hyde Park with some members of the community. We set up our independent stage and I spoke in Speakers' Corner on "Message of Islam" for about one hour. By the grace of Allah, it was quite a successful experience. Hundreds of people listened to the speech and showed great interest in it.

According to the statistical analysis, more than four thousand leaflets, books and pamphlets were distributed on this day in London. Apart from the activities at the Headquarters, Ahmadiyya Communities all over Great Britain also celebrated the Preaching Day with great zeal and spirit. Mr. B. A. Orchard, our Missionary at Glasgow, discussed Islam with the Community Relation Officer and joined the members of Jamaat in Edinburgh in their preaching activities. Members of Lajna (Ladies Association) distributed pamphlets in the neighbourhood.

Ahmadiyya Communities at Gil-

(Continued on page 20)

Commissioner Commends Ahmadis

Address by Lt. Col. P. K. Nkegbe, Commissioner for Education, Culture and Sports and special representative of Col. I.K. Achempong, Head of State and Chairman of the National Redemption Council at the 47th Ahmadiyya Annual Conference on Friday, 5th January, 1973 at Saltpond, Ghana.

Digitized by Khilafat Library Rabwah

Dear friends, fellow countrymen,

It is indeed a privilege and an honour to me to be here with you this morning as the representative of the Head of State and Chairman of the National Redemption Council. On his own behalf and on behalf of the Government, I wish to express my sincere thanks and appreciation for your kind invitation. Even though the Chairman is not here with you in person, let me assure you that his thoughts are with you ; and it is his earnest prayer that God's grace will illumine and guide your deliberations during this Conference

An annual conference such as yours usually affords the opportunity for a fresh re-thinking about objectives. It enables a re-evaluation of strategies and effects. It gives the opportunity for making a fresh start in a more purposeful and meaningful way. Just about a year ago, Ghana was given a fresh lease of life - and I hope you will be indulgent with me if I use this occasion in sharing with you my thoughts as to how best we Ghanians should use this fresh opportunity to achieve results of positive and lasting benefit.

The policies and action—programmes we have been pursuing are based principally on two objectives. The first is to resuscitate our economy into a viable, self sustaining and self-generating entity. Our second objective has been to create the conditions which are conducive to the development of a new type of citizen : a citizen who is self-reliant and whose personal and public conduct is directed by consideration of the highest moral and spiritual values, by hard work, sacrifice and community service.

The difficulties in the way of the realization of these objectives have been those which have perennially blocked the path to progress in the past. In the last analysis, these problems have had to do with an insufficient moral leavening in the body politic. To succeed in our objectives, therefore, there is the need to eschew apathy and laziness ; the selfishness, dishonesty and other indices of moral and spiritual turpitude that had become rife in our national life. In short, Ghanaians, in our entirety, need an increased infusion of spiritual and moral values. This is the critical need without which all our efforts at national reconstruction will be in vain. In its continued efforts to supply this need, the National Redemption Council counts on the support of religious movements like yours which can exert the type of influence required to create a favourable climate for moral and spiritual development.

I am sure you will agree with me therefore that the role of the Ahmadiyya Movement in Ghana, like that of other religious bodies, is crucial and, if exercised in the right direction, and with the optimum

commitment and involvement, can achieve significant results in raising the moral and spiritual tone of life.

It is therefore highly gratifying to the National Redemption Council to note that your Movement has a long history of fruitful association with the social and economic efforts of this country. The service you have been providing, particularly for our rural communities, in the areas of health, educational and spiritual upliftment and development are well known and deserve our gratitude.

We are happy to record our appreciation of your development programmes in the economic field. In particular, we have been inspired to learn of your intention to establish co-operative farms and an agricultural college in the Northern Region. This is an intention which reflects a commendable appreciation of our policy of self-reliance and the order of priority we attach to agricultural and rural development It is also a welcome recognition of your awareness that spiritual upliftment must go hand in hand with social and economic development in order to ensure the fullest develoment of our potentialities.

We pray that the grace and protection of God will be with you in all the activities you undertake individually and collectively during this Conference and that your deliberations will be guided and informed by His infinite wisdom. It is also our fervent hope that you will be endowed with the requisite insight to gain a clearer conception of the ideals and tenets of your faith ; that the inner meaning of your faith will enrich, inspire and guide your personal and community lives.

An index of the success of your deliberations at this Conference would be the extent to which you perceive and embrace the fundamental and irreducible essence of religion - that it transcends boundaries, classes and, in particular, narrow sectarianism. It is a unifying force for peace, brotherhood and love, and it directs the force of its action to community service and to social, moral and spiritual upliftment.

You will thereforefore be doing a great service not only to Ghana but also to mankind in general, if you can exert your efforts in endeavours which help to break down barriers of hatred prejudice and dogmatic formalism. Building bridges of co-operation and inter-dependence ; seeking closer bonds of interaction with people of religious persuasions other than your own ; these should be the ideals which should inspire your members to join hands with all in committed service for the common good.

Digitized by Khilafat Library Rabwah

Above all, the full development of the individual human personality should be the acumen of your endeavours. Such an individual should be self-reliant, aware and committed ; he should appreciate and internalise standards of excellence to the extent that he will instinctively eschew the moral and social evils that have plagued our society for so long. He should internalise the need for continuous self-appraisal and the need for constant spiritual refinement and enrichment.

It has been my pleasure to have been here with you and to have caught something of the infectious spiritual fervour of this Confernce. The experience has been truly soul-inspiring and I trust that your prayers will be with the Head of State and Chairman of the National Redemption Council—that God will continually inspire him to give Ghana the right guidance and leadership.

Thank you.

Radio Sierraleone

Opening of School

Digitized by Khilafat Library Rabwah

Minister of Education opens Ahmadiyya Sec School at Rokupr.

THE MINISTER OF EDUCATION, Mr. J. Barthes-Wilson yesterday performed the official Secondary School at Rokupr, in the Kambia District.

In his address, he paid tribute to the Ahmadiyya Mission for its foresight in the educational development of this country and added that the mission has shown its concern to help our people by having a good number of primary schools with a school population of 3,500 pupils.

The Minister, on behalf of Government and the people of this country, congratulated the Mission and the General Superintendent for their educational efforts. He observed that the tradition of missionary effort in a country like ours still continues, notwithstanding the increasing involvement of Government in education.

Mr. Barthes Wilson maintained that besides material benefits, there are lessons our own people can learn from the fact that people in other lands, despite their own problems can make sacrifices of time and money to help develop other communities. He therefore urged all Sierra Leoneans to take seriously the development process which can best be speeded up by joint effort, sacrifice and a deep concern for people.

"We have been blessed in this country with heritage of institutions and leaders that have provided us with the basic needs of a developing society", ke added.

Mr. Barthes Wilson hoped that the pupils of the new school will justify the faith of the Ahmadiyya Mission.

He appealed to the pupils to treat the agricultural project in the school seriously as the land is a previous heritage but its potential can never be fully realised if our schools and our students do not buckle down to the task of learning scientific and up-to date methods of utilising it.

The Minister drew attention to the increasing evidence of indiscipline in our schools and noted that if this trend is not checked, our material and scientific progress will be meaningless because we shall all end up being a society without direction. His Ministry, he said, is actively engaged in the consideration of this all important question. He implored the students to cultivate a feeling of respect for law and order.

The General Secretary of the Ahmadiyya Mission, Alhaj Bongay, who introduced the Minister, described him as the master mind of intellect, and the efficient engineer of our educational programme.

The Missionary in charge of the Ahmadiyya Mission in Sierra Leone, Maulvi B. A, Shams as chairman of the occasion thanked the Minister and his party and assured them that the Ahmadiyya Mission is dedicated to help the people of this country at all times. He expressed confidence that if land is given them, proper attention will be given to agriculture.

The Minister who was accompanied by his deputy, Mr. A.D Saccoh : the Permanent Secretary, Ministry of Education, Mr. H. E. Maurice Jones, the Assistant Chief Education Officer, Mrs. O. C. Fewry and Mr. F. J. Amara, a Senior Inspector of Schools, were given a hearty welcome by chearing school children in their colourful uniforms at Rokupr.

———

Mohammad the Holy Prophet

Digitized by Khilafat Library Rabwah

The Ahmadiyya Mission in the United Kingdom has prepared a correspondence course for all those who wish to acquaint themselves with various aspects of Islam. The lessons contain elementary teachings of Islam and some biographical notes and have been very much appreciated by those who have had the opportunity of going through them.

In order to make the contents of the lessons available to a larger number of people we intend to reproduce them one by one. Here is the first of the series:

Birth and Early Life. Mohammad s.a.s. was born on 20th August, 570 A.D. to Amina in Mecca. His father, Abdullah, had died a few months before his son's birth. The child was brought up by the widowed mother. Later, on her death, the child passed to the care of his grandfather Abdul Muttalib. Soon Abdul Muttalib also died and the orphan went under the guardianship of his uncle Abu Talib. At 12, he used to accompany his generous uncle on his northward trading journeys.

At 25, Mohammad s.a.s. entered the service of Khadija, a rich and noble widow of Mecca. She was so impressed by the honest execution of his duties and his noble demeanour that she rewarded his fidelity with the gift of her hand and fortune. The commercial pursuits continued, but along with them, he could find ample leisure hours for religious devotion. He would withdraw himself from the world and from his home and would repair to the cave of Hira for prayers and contemplation.

The Divine Call. In his 40th year, at the cave of Hira, he saw the Divine light. The Archangel Gabriel appeared before him and bid him to begin preaching the Oneness of God, the Creator and the Beneficent. The first piece of revelation was thus ushered in. Mohammad s a.s. was shaken hard at this Divine call. He ran home frightened where he related the amazing experience to Khadija. She consoled her husband and hurriedly took him to her relation Waraqua, a great Biblical scholar of those times. He heard the eventful occurence and observed: "This is the same angel who appeared in times long past to Moses and other Messengers. Would that I might still be alive when you would be tu ned out of your native city. I could then help you to my heart's content." "Shall I be banished from my own native town?" Mohammad s.a.s. asked surprisingly. "The like of you is always banished", replied the old sage. It sounded strange to Mohammad, but he had already been chosen to face it all.

Conversions and Persecutions. The Holy Prophet earnestly commenced preaching. Khadija, his spouse, was first to believe the words and cherish the glory of the new faith. Then followed his cousin, Ali, and the faithful Zaid, Khadija's slave, and then Abu Bakr, his closest friend and then others. He faced a fierce opposition. Persecution of the believers followed.

Yasir's legs were tied to two camels and the beasts were driven in opposite directions. Khabbab was forced to lie down on a bed of red hot charcoals till the embers cooled down. Summayya was raped before she was ruthlessly torn to pieces. Bilal, the Abyssinian, was tortured inhumanly, tied with a rope and dragged in the streets. Even Mohammad s.a.s. himself was not spared. Abu Jahl put a placenta on the back of his neck as he prayed while his wife Hinda spread thorns and brambles on his way. At Ta'if people pelted him with stones and bricks. The only fault of the believers was they refused to bow to the 365 stone idols of the Meccans.

Emigration to Medina. The Meccans even planned his assassination. The news of their scheme was revealed to Mohammad s.a.s. who was commanded by God to leave Mecca at once. With Abu Bakr as his sole companion, he headed for the north at the dead of night. The Qureish of Mecca in their disappointment had put a heavy price on his head. The enemy combed the countryside for him while the horsemen of Yathrib were scanning the horizon. Mecca and Yathrib both wanted him though with different motives. The people of Yathrib had organised a great welcome. Crowds thronged the streets as he arrived. They hailed him as their leader. They extended their hospitality and brotherhood to the refugees of Mecca. They even shared their property and wealth with them. The Holy Prophet, by a charter, guaranteed the Jews and Christians of Medina all that they desired in the matter of freedom of worship in return for loyalty to the city of Medina and its citizenship.

Hostility of Meccans. The anger of the hostile Meccans had not subsided. They were despaired of Mohammad's escape from their hands. They were desperately looking for some revenge. In a year's time, several threatening messages to punish the Medinites had reached the influential people there who had given shelter to Mohammad and his followers. Ultimately, the inhuman Abu Jahl, with a strong force of one thousand trained Meccan soldiers, fully armed and heavily equipped, marched upon Medina with the object of obliterating peaceful followers of the Holy Prophet. The enemy had covered 250 miles while the Muslims were still in their town gathering the believers, old and young, under their flag. At last a bare number of 313 Muslims, all untrained, met the enemy at Badr, a well in the vicinity of Medina. The Qureish after a scuffle were completely routed by the handful of Muslims. The promised victory had come. Muslims, instead of pursuing the enemy, happily retired to Medina as they merely wanted to fight a defensive war. In subsequent years, the Meccan aggressors invaded Medina over and over again. Except their temporary dominance in the battle of Uhud, they always suffered severe defeats and heavy losses at the hands of the few Muslims. Finally the Holy Prophet concluded a truce with the Meccans which was called the Peace of Hudaibiyya. It temporarily ended the war, but the hostility of the Meccans continued. They broke the terms of truce and the Holy Prophet with 10,000 Muslims then marched down the mountains of Paran on Mecca to quell the turbulent Qureish. There was no resistance. It was a bloodless victory. Mecca lay under the feet of the Holy Prophet. The general amnesty for the Meccans was generously announced by Mohanmmad s.a.s. who humiliated them by his magnanimity.

Digitized by Khilafat Library Rabwah

Last Days. The Holy Prophet after performing the pilgrimage retired to Medina. The Meccans in the

meantime had accepted his faith. In the following year, he came to Mecca to perform the pilgrimage. About 124 000 people flocked to Mecca for the Hajj. Mohammad s.a.s. in his address emphasised on the right of defending their lives and property, on treating wives with love and kindness on looking after the slaves generously, on offering regular prayers and keeping fasts and on holding fast to the Book i.e. the Holy Quran. This was his famous Farewell Sermon. The following year Mohammad s.a.s. was taken ill. He was laid in the throes of a mortal fever. His parting advice was "Be steadfast in your prayers and do not forget my teachings regarding slaves." With the words "The Blessed companionship on High". he passed into eternity.

Quran. The revelation which started in the cave of Hira continued till the last year of his life. This revelation from on high forms not only the compendium of moral and social laws, but is a complete guidance for the Muslims. The Book known as the Quran contains word for word the entire revelation vouchsafed to the Holy Prophet. It covers his teachings, prophecies and miracles. It is free from any interpolation or omission.

Estimate of His Character. Mohammad s.a.s. was no doubt an excellent exemplar and a choice model for mankind. In contrast to other prophets before him, he passed through all the phases of life. His amazing career had embraced the positions of an affectionate son, a kind father, a loving husband, a helping neighbour, a successful trader, a glorious warrior general and a conqueror, a just judge and a law-giver, a profound statesman, a capable ruler, a faithful friend and above all, an ardent preacher. He did not seek riches, for his marriage with Khadija had placed him on a level with the wealthy chiefs of Mecca and it gave him more than sufficient to supply his moderate want. Even in later years, when riches untold might have been his, he mantained the same simplicity of manners which had ever distinguished him. He never coveted the regal state, for when his name was exalted above the name of all human beings and the Prophets, he still occupied the same humble house, still performed the menial duties of his household, still exercised himself in acts of humility, and still expressed himself as much as ever in need of the mercy of the All-Compassionate. And lastly ambition could hardly have been his prevailing motive for he made no provision to perpetuate in his own family the temporal power which was his. Such was this great Messenger of God. May peace and blessings of God be upon him. Amen.

TAHRIK-I-JADID

(MONTHLY)

Digitized by Khilafat Library Rabwah

Have you shown it to a friend ? Have you asked a friend to subscribe to it ? Have you subscribed to it for a friend as a token of friendship ?

Is there a library or a reading room near your house ? Is it getting a copy of the Tahrik-i-Jadid regularly ? If not, you should think over supplying it with a copy of Tahrik-i-Jadid. It will cost you only two rupees for one full year.

Managing Editor
Tahrik-i-Jadid (Monthly)
Rabwah.

A RADIO TALK—*Nigerian Broadcasting Corporation*

MOHAMMAD — A PRACTICAL MAN

By NASEEM SAIFI

Have you ever had this experience that when you are asked to say something about a subject which is very very clear in your mind or which is so obvious that almost everybody knows about it, you have felt tongue tied; you do not know what to say, or wherefrom to start? Well, that is what I felt when I was asked to tell you that The Holy Prophet, peace and blessings of God be upon him, was a practical man. People have said a lot of things against him. They have called him an impostor, God forbid. But has there ever been a man on the face of this earth who ever thought of accusing Holy Prophet Mohammad of not being a practical man? Never. Such a man has never existed nor there shall ever exist such a man.

Digitized by Khilafat Library Rabwah

You know what a practical man is, don't you? Sometimes we understand things by their opposites And the opposite of a practical man is a day-dreamer. Did the Holy Prophet ever do what is known as day-dreaming? Look into his life and you will find the answer there. Or, go and ask his opponents. They don't only say he was a practical man They say he was too practical a man. It is this kind of things in view that made me tonguetied. But however, this is an assignment and I must say something about my subject.

Who is a practical man? My answer to this question is: A practical man is he who always puts his words into action. That is he does whatever he says he is going to do. He thinks of such things which are within human reach and then he sets about achieving them and in most cases he does achieve his aim.

Again, a practical man is he who thinks of all the aspects of everything that comes to his mind. With a cool and calm head he looks around and ponders over everything before coming to a conclusion. He means to do a thing and he therefore tries to find out all the means available to anybody in the same position. And the third thing about a practical man is that he does not run after the unattainables. He has no utopia in his mind and he does not waste his time and energy thinking of creating a utopia. He makes the best use of what he can get and tries to get more, as much as he can.

With these three things in mind if you analyse the life of the Holy Prophet you will find him to be a very practical man. And his life can be analysed in two ways. One, by looking into his teachings, two, by going into the details of his personal biography. In the Holy Quran we have been told by God: "Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Latter day, and remembers Allah much." Once when after the passing away of the Holy Prophet, Hazrat Avesha, one of his wives, was asked about the character of the Holy Prophet, she said and how very correctly "His character was the Holy Quran," by which she meant that he always acted upon the teach-

Digitized by Khilafat Library Rabwah

ings of the Holy Quran And this is what the Holy Quran says about being practical "O you who believe, why say you which you do not. It is most hateful in the sight of Allah that you say that which you do not."

Looking into his teachings we find that the most conspicuous aspect of them is that they do not try to make a human being into an angel-an angel who never falters, who does things with automatism of a machinery. No, his teachings leave the human beings, as human beings but quite assuredly, they make a human being a better human being. Whatever your status in life, turn to Islam and you will get guidance from it. The teachings of the Holy Prophet always take the middle way. They do not go to the left, they do not go to the right. That is, they are neither leftists nor rightists. But they are in the middle. Let me cite just one instance. We read in the Holy Quran: "O you who believe, retaliatien is prescribed for you in the matter of the slain; the free, for the free and the slave for the slave, and the female for the female. But if remission is made to one by his aggrieved brother, prosecution for blood-wit should be according to usage, and payment to him in a good manner. This is an alleviation from your Lord and a mercy. Whoever exceeds the limit after this, will have a painful chastisement." I am tempted to quote some more instances. Take the case of war. Everybody who is anybody in the world knows that at times peace has to be won with a war. In fact war cannot be ruled out of man's life on this earth. For, you may not like to fight, but what about the other side? Won't you like to defend yourself? Why not? You would. Then don't you think we need religious guidance on this aspect of our life. It is the teachings of the Holy Prophet which provide us with that guidance. The Holy Prophet was a practical man. He had no intention of trapping the people with catchphrases. He had to give a code of life to the world which had to be made use of. We pass through peace and we also pass through war. Then why shouldn't a religion talk of war. The teachings of the Holy Prophet do talk of war and that is why we say that he was a practical man.

There is a certain principle laid down in the Holy Quran around which all the teachings of the Holy Prophet rotate. And that principle is contained in the verse *La Yokallifullaho Nafsan Ilaa Wus a Haa.* Allah imposes not on any soul a duty beyond its scope. That is the principle around which the teachings of the Holy Prophet rotate. How? It is like this. You are hale and hearty, go to the mosque to pray. You are sick, pray at home, by sitting, if you like to do so, by lying down, if that is the only thing you can do. Even before the prayer, come to the ablutions. You are sound in health and the water is available, make the ablutions for prayer. You are sick, or the water is not available, make tayammum. Only a practical man would tell you this kind of things. And the Holy Prophet was a practical man.

He told the people to fast and pray but at the same time he told them that their body and their families and others also had some rights over them. By that he meant, that time and energy and everything that a man possesses has to be shared, with others, in one way or the other. Had he not been practical, he would have told his followers to worship God all the time in a prescribed form. He would have put them into difficulties. But he didn't do so.

Look at the married life. Man and wife have come together to live a happy life. But suppose something

happens—and a hundred and one things can happen-and the couple is not happy in each other's company any more. Should they pine and rot? Should they separate themselves and make a new start with somebody else. To say that nothing should happen to a married couple is being unrealistic. To say that when something has happened, the two of them continue staying together is being very unpractical. The Holy Prophet says that such a couple should seek divorce. How practical. Come to the very question of marriage. Can the necessity of polygamy be ruled out altogether? Never. This is human need. It must be provided for. The teachings of the Holy Prophet do that. I wanted to quote only one instance. But the praticality of the teachings of the Holy Prophet is so sweet, that you start talking of it and you feel to continue talking of it all the time, or as long as ou can afford to talk of it. I have been swayed by this sweetneess and I have therefore quoted more than one instance.

Come to his biography now. Start from his childhood and go ahead. What do you find? A busy man doing his work with the whole of his heart. You find him grazing the goats—yes grazing the goats. Are you surprised? Why? He knew the dignity of labour. He knew that it was very honourable to earn one's livelihood with one's own hands. That is what he really did. Move on, and now you find him with the trade caravan of Hazrat Khadija. He returns with good profits and he earns name and fame. It was all due to the fact that he was a practical man. He planned ahead and he proceeded with full vigour; that is why his efforts were always crowned with success.

Do you want to see another phase of his life? Let me show it to you. See what he is doing with in the four walls of his house. He is helping his wife to make fire. He who was the king of kings, he who ruled the haughtiest human beings—the Arabs—is making fire in his House to help his wife. That is why he was in a position to tell the people that the best among them was he who helped his people in the house and that he helped the people in his house more than others. In fact, he said what he did and he did what he said. That is what made him a practical man.

You can now easily tell me that you knew all these things even without my telling you. But when did I say that I was going to tell you anything new? Did I not say that this subject which I was going to treat was very obvious to everybody. Whodoesn't know that the Holy Prophet was a practical man. I have only reminded you of some of his teachings and of some of the incidents in his life which show how practical he was. Alla humma salli ala Mohammadin wa ala aali Mohammadin.

Digitized by Khilafat Library Rabwah

(Continued from page 11)

lingham, Leeds, Preston, Birmingham and Leamington Spa also made great endeavour in the Preaching field. Ahmadiyya Community at Barking, apart from the Distribution of literature, arranged a public meeting on this day. I spoke in this on the "Advent of the Promised Messiah". Southall Community really did a marvellous job on that day. Five groups of people were able to distribute about two thousand copies of the special leaflet in their area. By the grace of Allah our second Preaching Day of 1972 was really a success. Message of Islam has been conveyed to thousands of people. May Allah open the hearts of the people and give them the spiritual insight to accept the message of Islam,

Tahrik-i-Jadid,

The Faith of Reason Not Dogma

(*M. A. K. Ghauri, Rabwah*)

If we study the important religious of the world, other than Islam, we are bound to come to the conclusion that their adherents have to follow and obey all the injunctions of their faiths as a 'must' and without understanding the way and wherefor of the commandments. Let us examine the Hindu religion. As far as the Vedas are concerned their teachings lie under ambiguity and haziness owing to the fact that their language, Sanskrit, is now an obsolete language and few people can understand it. As regards the Torah and the Zindavesta—the sacred books of the Jews and the Zorastrians—we can understand only this much that these books do prescribe a law. But the Law has not been explained. It is simply forced on the believers. These books, like the Holy Quran, do not explain that the Law is a blessing, not a curse for mankind. For this reason the aim and purpose of the Law is completely defeated. Undoubtedly many of these laws are immensely beneficial to their believers but these books have overlooked to explain the wisdom and the philosophy of their laws. It is only the Holy Quran that gives the explanation and tells the believer that the Law is for his own benefit.

Digitized by Khilafat Library Rabwah

Another point which makes the believer accept the Law readily and cheerfully is the knowledge and assurance of the fact that the Lord God's mercy prevails upon everything. With the assurance that his weaknesses and shortcomings will be covered by Allah's complacency and mercy the believers mind rests at peace. This is a merit found only in Islam and all the other religions are devoid of it.

The Hindus believe in the Transmigration of the Soul. According to this every soul has to bear the consequences of its evil actions and rewarded for its virtues. In the case of an adverse balance the soul has to be punished and, therefore, takes a new birth in the form of some kind of an animal. It is asserted that there are 8,400,000 different forms of animal lives through which a sinful man's soul has to pass. Evil-doers, after death, assume forms of animals according to the magnitude of their sins. This they claim is an equitable way of punishment for sins. This faith is based on the assumption that Divine mercy does not play any part in the matter of retribution.

According to the teachings of the Vedas it is incumbent upon the believers to study and digest the Vedas thoroughly in order to understand the true philosophy of virtue and evil. Pandit Dayanand, the Founder of the Arya Samaj Sect in Hinduism has given an idea of the duration of such studies. He says that after attaining the age of maturity, men should devote a minimum period of thirty six years. In his 'Satyarath Prakash' he writes, "From the eighth year to the thirty sixth year i. e. to study the Vedas together with the 'Angs' and the 'Apangs' twelve years each make thirty six years with which is to be added eight years which make fortyfour years. If the 'Brahmcharya' is eighteen years of age, then add eight years which make twenty six years; or nine years or until he finishes the course. (Brahmcharya is a person who has no

Digitized by Khilafat Library Rabwah

k owledge of sex in any shape or f rm.

The question may arise here whether God will pardon the sins of the Brahmcharia for the period of his studies of the Vedas. Pandit Dayanand has also given the answer to this question. He writes :—

"QUESTION :— Does God forgive the sins of his faithful servants ?"

'ANSWER :— No ! if He forgave the s ns of a sinner it would go against His attribute of justice and fairplay and could serve as an inducement to sin Hearing about the Divine attribute of 'Forgiveness', people shall become fearless and be encouraged to commit sins with impunity. For instance if a Raja or a King condoned crime, his subjects would, naturally, be more inclined towards transgression, because they have no fear of retribution. Since they know that they could obtain forgiveness from the king simply by begging him with joined hands or kneeling down before him. This would encourage even the timid who would defy the law and imprudently incline towards evil-living. That is why God does not forgive and inflicts equitable punishment for each and every evil action." (Chapter 7)

It is, therefore, proved that, according to the Vedic teaching, God does not forgive even his faithful servants and saints. If this be true, how could man attain salvation ? Because, as everyone knows, man is liable to err. especially in the case when he has not acquired full knowledge of the Laws of he Vedas, he is bound to be misled As the result of the retributive justice when he assumes the life of an animal he has no chance for spiritual advancement as animals have no sense of evil or virtue. But when the soul, after having gone through innumerable transfers from one animal to another, at last regains the human form, he is again liable to commit sins in consequence of which he shall have again to complete the cycle of 8,400,000 animal forms. Salvation for this soul is completely out of question. This cycle continues to go on endlessly.

We are told that according to the Hindu religion ever-lasting and eternal salvation is not at all possible. Because if a man by fluke or a random shot did enter the domains of salvation, he shall not be allowed to reside there for never-ending eternity. He does not reach the final goal. Because after a stay of great length in heaven, the poor soul shall be thrown out of the House of Salvation and sent back to the world of miseries to face again the interminable transfers from one animal to another. If this be the truth we are forced to conclude that God, when granting permission to a soul to enter the domains of salvation, does not give it a fair deal and allows it to enter the heaven before it is thoroughly cleansed of all evils. He does keep in reserve a sin or two for which He could justify Himself to throw the soul out of heaven. Forgiveness of sin is out of question according to the Vedic teachings, nor could a soul be rewarded beyond its merit. That is why salvation in this religion is only a temporary affair.

The same is the case with Christianity. The Christians believe that Adam sinned wilfully therefore his progeny got contaminated with sin, although for no fault of their own. God being just, His sense of justice demands full retribution or some kind of atonement in the way of expiation. God's mercy is not allowed to come to the rescue of the poor soul and give protection from its progenitor's error. When the Christians say that the human race is contaminated with sin under the curse of Adam, they make no exceptions even in the case of saints and the pro-

phets who are sent to this world to lead the erring humanity away from wickedness and sin. Since God's mercy and forgiveness is not possible, it becomes necessary that God should sacrifice His only begotten son as atonement so that the human race may be released from the curse of Adam.

Digitized by Khilafat Library Rabwah

The above dogma is completely devoid of Divine mercy and savours of great injustice and high-handedness, because the sinless and immaculate son of God, for no fault of his own, is chastised and forced to suffer for the sins of those with whom he had no physical connection. Under this dogma Divine forgiveness is non-existent.

Islam, on the contrary, presents a God possessing the wonderful attributes of love, mercy and forgiveness. If, through human frailty, actions and deeds of men do not come up to the mark, God's mercy and forgiveness come to their aid and lead them on to tread the path of righteousness and spiritual advancement.

The door of spiritual progress always remains open. God of Islam loves mankind far more than parents show affection for their children. No parent, if he can help it, will allow his child to be ruined and destroyed. Similarly God also wishes His creatures to attain salvation and very often connives at their short-comings. Quranic teachings are the only teachings which give confidence to an erring soul. For instance if a Muslim offers his prayers with sincerity and devotion and if these, for some plausible reason, stand short of the required standard, and are not perfect, he will not feel uneasy in his mind because he knows that the Merciful and Forgiving God will overlook his short-comings and will not close the doors of Mercy on him.

Repentance, therefore, is an important feature in the teachings of Islam. According to the Holy Quran, human weaknesses, errors and sins are not unpardonable. These do not, necessarily, need retribution. If a man realises his error and sincerely makes up his mind to keep in the right path in the future, the doors of the spiritual advancement, which had been closed because of his transgression are again opened for him For having stumbled once he does not go to the Hades. The Holy Quran says, "*and those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins—and who can forgive since except Allah—and do not persist knowingly in what they have done. It is these whose reward is forgiveness from their Lord, and gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work*"

(3 : 136)

In the above verses the Forgiving God gives glad tidings to those who have transgressed and betrayed their own souls that they must not feel despondent. If they repent and lean towards their Lord and acquit themselves well and ask forgiveness for their sins believing that none but their Lord can forgive sins, and do not revert to transgression, their Lord graciously grants them forgiveness and the doors of mercy and beneficence are again opened for them. Those who have the sense to understand this excellent point shall reap their reward and their Lord shall blot out their weaknesses and shall not close the doors of His blessings upon them. They shall attain salvation and reside in gardens beneath which rivers flow and this reward shall not be only temporary but shall be permanent and abiding. They shall reside there always

(Continued on page 24)

THE WILL

I, Hidayet Begum Sookia daughter of Mr. Ahmad Hussain Sookia, Occupation :— Government service (Executive Officer) Date of Bai'at : Date of birth 28 8-1935, residing at 51 Solferino Street, Rose-Hill, Mauritius, on solemn affirmation voluntarily, free of all compulsion and without fear this sixth day of November 1972 do hereby make the following Will :-

1. At present I am earning Rs. 510/- per month. I promise to pay 1/10th of my income to Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payments will be made accordingly.

2. At present I own the following property :-

a. A piece of land measuring 110 taises at Coramandal, Mauritius valued at Rs. 4,000/-

b. A pair of bangles & a chain (Golden) weighing 2/3 oz valued at Rs. 420/- (Pak currency)

I bequeath 1/10th of my property in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

3. Whatever property I own in future I shall inform the Anjuman about this fact and this *Will* of mine will be effective on that too.

4. Whatever property I own at the time of my death, I bequeath 1/10th of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

5. This Will of mine will become operative from 6th November 1972 and shall remain so till my death.

Digitized by Khilafat Library Rabwah

Sd/ Hidayat Begum Sookia

Witness 1

M. Siddiqa
President Lajna
Central, Rabwah.

Witness 2

Mubaraka Nasreen
Wife of M. Ismail Munir
Quarter No. 8 Tahrik Jadid Rabwah.

Witness 3

Maulvi M. Ismail Munir
Secretary Majlis Nusrat Jahan Rabwah

(Continued from page 23)

because the reward of those who do good works is always good.

What an excellent teaching it is? By accepting it one finds the doors of despondency utterly closed. He becomes convinced that despite his delinquencies and occasional stumblings he could still hope to reach the goal and tread the path of righteousness. He knows that his Lord is Merciful and Forgiving.

(To be Continued)